CHRISTIAN STATESMAN

Vol. LXIV PITTSBURGH, PA., DECEMBER, 1930 No. 12

MONTGOMERY HALL
OF SOCIAL ROOM

Naught Else Will Do

> When peace shall come
> God grant it may be real.
> No truce for breath
> By spent antagonists
> But compact of free peoples
> Firm resolved
> To keep its every term inviolate.
> A peace so fortified that never more
> Can subtle statecraft
> Or a monarch's nod
> Unsheath a nation's sword.
> Naught else will do. *Anon*

DURING the World War this bit of anonymous verse came out in the New York Times. But its concluding words are as true today as then.

Under the stress of war and in times of moral exaltation men often see the world's need more clearly than when working in the smoke and dust of every day affairs. Such was the case when these words were written. This was the prophet's word then; it is the prophet's word now. For we are still living in a world which insists on counting rifles, measuring cannon, weighing ships and guarding gas formulas. The prayer of these words has not been fully answered; but these things will not do now as they were seen to be inadequate then.

That we are nearer to that desirable condition than when these words were written, most Christians believe. It is your materialistic, irreligious, mechanistic thinker today who is your pessimist. That we have reached that happy condition we all know is not true, but still "naught else will do." We must achieve that condition. We must achieve it in spite of Communism, Facism, Imperialism, Romanism, militarism, commercialism and race snobbery.

In order to rivet the world's sword in its scabbard the followers of Jesus Christ must convince the world that organized war is never justified internationally except to repel actual invasion or to stop piracy on the high seas. It is never justified within a nation except to save the lives of men from persecution, bloody in its character. They must convince the world that the teachings of Christ bind nations as well as individuals; that force never has and never will furnish protection against the horrors of war; that such security lies along the path of the treaty of Paris, the World Court, The League of Nations, The International Red Cross and the World Bank.

They must by line upon line, precept upon precept, teach the world that while it is developing the happy conditions of permanent peace and security its arms must be a shield rather than a spear; that weapons are constructed for actual defense rather than for use beyond frontiers.

They must teach the world that in the common dangers of the high seas protection should come from the common police power of the whole world. "Naught else will do."

We can no longer be amphibious Christians; both militarists and pacifists; makers of peace and preparers for war. Corsica or Calvary must claim our exclusive fealty. We are for Christ and will take the risk of faith in preference to the risk of war.

The Machinery of Peace

LEST all of the agitation for peace that has been carried on during recent years evaporates into futile sentimentality, let us not forget to work for the machinery of world peace. One of the tasks of today is to strengthen that machinery where it does exist and to develop it where it is inadequate.

The oldest pieces of the machinery of peace are the general treaties of peace and amity which have been negotiated between individual nations for centuries. Their history is that they have had a more or less precarious existence, a longer or shorter duration of life, and more or less tragic endings. The weakness of all of them has been that they were based upon the idea of force and each party held the mental reservation that under changed conditions they were justified in either violating or abrogating them. Thus they became in times of stress mere scraps of paper. In the future these treaties should be definitely based upon the idea that whatever the change of circumstances their adjustment should be by peaceful means and never by war. Here is where the Kellogg-Briand treaty exerts one of its powerful influences.

All that has been said of these general treaties is more or less true of Arbitration Treaties. They were a step forward in their time, but were usually made practically impotent by the reservation of matters which concerned the special interests or the honor of the nations involved. Because of this they were found to be entirely inadequate. The vast complications of international affairs made it impossible for them to cover unknown contingencies. Their inadequacy may be seen at a glance, if one asks the simple question, "What would have been the consequences to the world had the United States been bound in 1917 by the arbitration terms of the unratified Bryan treaty with Germany which required a delay of a year before military action?"

The oldest piece of international organization of an official character which should be definitely included as a piece of peace machinery is the International Red Cross. This dates back to the Geneva Convention of 1864. Originally intended to mitigate the horrors of war, it has come to be the chief international agency of relief in times of drought, accident or natural calamity. For years it has been the conviction of many that the international machinery of this organization should be strengthened and made more effective in order that international peace-time service might become more prompt and efficient.

The Hague Court was next in order of time. Today it holds largely an academic interest to the world. It is little more than a panel of accredited jurists from which arbitrators may be chosen. It also was a step forward in its time, but proved to be utterly inadequate to the needs of the world. It still exists, thanks to the benevolence of Andrew Carnegie, and may be an inexpensive means of adjusting differences where both parties are pacifically inclined, but as a court it is practically obsolete and being rapidly supplanted by the World Court at Geneva.

Just now the most important task on the program of World Peace is to perfect the World Court and persuade all nations, especially the United States, to sign the protocol establishing it and to definitely include over their signatures the "optional clause" involving compulsory jurisdiction. There is no more justification today for any nation holding aloof from this court than there was for the feudal barons holding aloof from the crown in the middle centuries in Europe or the pistol toting frontiersman of the last century insisting upon protecting himself independently of the State Courts. As long as no coercive measures are contemplated and it is left to the nation's sense of honor to enforce the decrees of this court no nation with righteous motives and honesty of purpose need or should hesitate for a moment to substitute this court for the arbitrament of arms.

The time will come we believe when this court will be given jurisdiction, not only over international differences, but also over domestic matters when they approach the point of civil war. Examples of these which exist today are to be found in the South American republics, India, Egypt, Austria and the Philippine question in the United States.

Next to the World Court in its vital importance to the peace of the World is The League of Nations. Of late this has been disparagingly alluded to in some quarters as "the European League." Such allusion is scarcely honest. The League was designed as a world organization. It now has 53 active members and would have more had not the partizan fury of the United States Senate been turned upon it. But so long as there are the narcotic, alcohol and white slavery problems to be solved; so long as the manufacture and trade in arms and munitions menaces the peace of the world; so long as a score of other international irritants exist, so long is there a demand for an international organization of world-wide extent to deal with these matters on a world-wide scale. The League of Nations is as good as any other would be. It is a going concern, it is amenable to change and amendment, and it has the majority of the nations already in its membership. Nothing but narrow, cantankerous, antiquated nationalism impels our partizan politicians into the shifty, cumbersome, indirect cooperation with it, which characterizes our present relations with the League. We have everything to gain and nothing to lose by membership in it and we should join without further delay.

The latest piece of machinery designed to promote World Peace is the "World Bank." This has been designed to be to the whole world what the Federal Reserve Bank is to the states of our Union, a stabilizer in international, fiscal and economic affairs. The time will come when no nation will dare launch a war without the approval of this bank and that approval will be extremely difficult to secure. The extension of this organization until it includes every nation on earth is one of the tasks for statesmen of today.

The true peacemaker of the world today is the one who expends the bulk of his or her energy toward establishing, perfecting and vitalizing this peace machinery. Too long have we trusted to the regulation of force for security. The time has come as Lowell puts it,

"To smite the dark heart of this evil faith
Whose trust is in the clumsy arms of force,
The Ozier hauberk of a ruder age."

Teaching for Peace

COMPULSORY military training is practically a thing of the past in our American Colleges. Some vestiges of it will remain for years to come but the decision of the Attorney General that the Land Grant Colleges fulfill all that is required of them if they offer elective courses in military training has signed the death warrant of the idea of compulsory training. And while there is still too much of this sort of training in both the Colleges and High Schools for the country's good, those who are interested in mental disarmament, may very wisely turn to constructive work and let the compulsory fad die, as it will.

The paganizing effects of war novels and movies still must be reckoned with and counteracted. Already the young men and women between the ages of eighteen and twenty-five are being caught by the glamour and romance of war because of their lack of first hand experience and realistic knowledge of war. In a measure they are dependent for their concepts of war upon these purveyors of romance.

Against both of these the schools of the United States should bring force of real, constructive peace instruction. This force of knowledge and reasoned understanding can be brought to the minds of the future leaders now while they are in High School, College or University, by carefully developed courses of peace instruction.

The first of such courses which should be offered might be in the department of history. A course designed to bring out the history of war; its historical causes; its accomplishments and its effect upon the progress of civilization and racial development. Added chapters to general outlines of history for secondary schools would serve this purpose, while entire books, or courses, would be required for college and university work.

A second course might be in the department of economics. This should show the economic causes of war, its tremendous waste and its hindrance to sound economic development. In preparing such a course one might be quite sure that the recent illustration of this waste and hindrance has been the same in every age as in ours.

A third course would naturally be in the department of Psychology. In this the psychological causes of war might be traced and analyzed and the inevitable effect of military preparation be stressed.

In the department of biology the same profitable course of instruction could and should be given. This would trace the effects of war on racial development, the spread of diseases, the destruction of the best stocks and the inevitable extinction of warlike races.

That war has a direct and powerful effect upon social and political organization is axiomatic. The possibilities of permanently retaining a republican form of government under constantly recurring wars might properly be the motif of such a course.

If our institutions of secondary and higher education teach the glory, romance, necessity and profit of war as the German Universities did in the half century preceding 1914, war we shall have. If they teach the naked truth about war as history presents it to seeing eyes, and in every case point out the advantages of peace in biological, social, economic, political and religious progress, peace we will surely have. The future lies to a great extent in the hands of the colleges of America. They can make or mar the future. They have in the past fallen for the fallacy of "security in preparedness for war," and the anomolous position of the United States in the world today is the consequence.

Instead now of lending themselves to the militarization of the American mind let them begin to disarm the minds of America's future leaders and the vision of Charles Mackay given in his lines "What Might Be done" will surely come to pass.

What might be done if men were wise;
What glorious deeds my suffering brother,
Would they unite in love and right,
And cease their scorn of one another.

All slavery, warfare, lies and wrong
All vice and crime might die together,
And fruit and corn to each man born
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect in self respect,
And share the teeming world tomorrow.

What might be done? This might be done,
And more than this my suffering brother;
More than the tongue e'er said or sung
If men were wise and loved each other.

Remove the Irritants

A SPLINTER in the ball of the index finger, a grain of dust in the eye or a nail in the shoe will make almost any human being quarrelsome. They are irritants that perpetually wear on the nerves. What these things are to individuals, small anomalies, injustices, rudeness and aggression are to the nations of the earth; irritants which make them irritable because they keep alive antagonisms and suspicions. He who would be a real peace-maker today will devote himself to the removal of such small irritants from international relations.

Here is a partial list of them: Neutrality rights, Indian Nationalism, Philippine Independence, Roman Catholic Supremacy in Moral Affairs, Oppression of alien minorities expatriated against their own will, the Japanese Exclusion Act, Chinese ex-territoriality treaties. Communistic aggression, the freedom of the seas, the Palestine Home for the Jews, religious persecution, race snobbery and the suzerainty implications in the Monroe Doctrine as held and interpreted by the United States today.

As Americans we have need to approach this subject through the admonition of Jesus, "First cast out the beam that is in thine own eye and then thou canst see to pull out the mote that is in thy brother's eye." At least five of these are international irritants for which the United States is chiefly responsible for their presence in international affairs. They are the retention of the old claims to neutral rights, a thing legally and morally non-existent since the almost universal adoption of the Kellogg treaty. The Japanese Exclusion

(Continued on page 8 - Column 3)

THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

THE NATIONAL REFORM ASS'N

An organization of Christian citizens founded in 1863

Published Monthly at the Association's Headquarters, 209 Ninth St., Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief

WM. PARSONS, Associate Editor

Rates, $1.00 the year, payable in advance. Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

Results of the Election

One more dry senator; a loss of about thirty dry votes in the House; the loss of three state dry enforcement laws by the referendum process; a new demonstration of the Roman Catholic voting power in New York, Massachusetts, Rhode Island, Illinois and in such cities as Cleveland, Cincinnati and Detroit; a revelation of the cumulative effect of unemployment, newspaper mendacity, wet propaganda and wet money upon the voters in many parts of the Union; a demonstration that the straddler on prohibition, whether candidate or party, is doomed; more evidence of the divided state of both the political parties and the almost certainty of a new "Constitutional" party in 1932; the awakening of some politicians to the fact that a "land slide" does not guarantee immunity from the people if the leaders ride rough shod over the convictions of large minorities in the party as the House leaders did in the recent tariff legislation; and the discovery that "curbing the power trusts and regulating public utilities" is a mighty popular plank in any party platform; these are the evident results of the election of November 4th.

The surprise is that the cause of prohibition in such a mixed up condition, with divided leadership, lukewarm support by the churches, with little help from the daily press, and in the face of the vast sums of money contributed by the Wine Growing Nations and their copperhead confederates "The Millionaires Club", has held the line as staunchly as it has.

Three things will probably grow out of this strange drawn battle. The first is that the policy of the wets in demanding state control in the name of imaginary states rights, by refusing to perform state obligations, will force the nation to take a long stride in the direction of centralized and Federalized enforcement of the criminal law. If they do not like this they have themselves to blame for it.

The second is that the Dry forces will get back into their fighting harness during the next two years and if the leaders in some denominations continue to follow the Laodicean policy of the last few years the membership will divert from their precious budgets the means to support agencies already existing outside of the church or to create new ones. They will meet the flood of mendacious propaganda now flooding the land with real instruction in the truth, cost what it may.

The third is, that the Constitution will be upheld until it is repealed, not by nullification but by honest lawful means. This may cost a mountainous sacrifice and a mint of money; it may cost the life of the present major political parties and bring in an entirely new alignment which will unite the progressive elements of all sections of the country against the reactionaries everywhere; and it may, as some of the wet protagonists hinted in the recent hearings, start the bullets flying on a military scale (a thing which most Dry's fervently pray may be averted), yet the constitution will be upheld whatever the nature of the attack that its enemies choose to launch.

A Wise Policy

Congressman French, of Moscow, Idaho, Chairman of the House Naval Appropriations Committee, is reported to be in favor of following a policy of replacement, modernization and repairs in the navy, until we see what course Great Britain and Japan take, rather than at once to undertake the building of cruisers to the limit allowed the United States, by the London Treaty.

This looks like suggesting a reduction race, rather than a building race, and it commends itself to every peace loving American. It is a policy of trusting Great Britain and Japan and they are trustworthy nations. It does not expose us to the assaults of other nations of lesser naval strength and perhaps less inclined to keep the peace.

There can be no objective under the treaty, of making our present navy the most efficient up-to-date navy possible.

Doubtless this question will turn loose floods of oratory when Congress reassembles. The big navy people will wave the flag and make the eagle scream, but all who love peace should be as willing to take the risks of peace as the risks of war. They are far less dangerous and more honorable. Stand by Congressman French, if he makes a stand for this wise conservative policy.

The Dangers of Military Mindedness

"What is an army for, except to fight for the government?" asked Raf Tafari, of Abyssinia, of the French Premier a few years since. Should we answer that question from recent South American history, we might say, "To fight the government."

That has always been an ever present danger to every government which depended upon an army to maintain it over its own people. Under unscrupulous or ambitious leaders the army has so often turned against the government.

It is entirely unnecessary to burden this page with examples. The Romanoffs fell when the Army turned socialistic. The Kerensky government fell when it turned Bolshevik. Irigoyen and other Latin American rulers suffered the same fate.

But this sort of a menace may be held in a potential army as well as an actual army. Let a considerable proportion of the population be taught the profession of arms, to think guns instead of ballots, and in times of political stress to which we are probably approaching many of them will want to turn to guns to settle our national questions.

"We will cross that bridge when we reach it," Henry H. Curran of the A.A.P.A. is reported to have told the Senate's Investigating Committee, recently.

It is for this reason that the present program of College, University, High School and Summer Camp program of military training, holds as much portend of danger as promise of security in it. In times of great stress a military mind cannot be trusted to be very staunch for the means, policy, measures and program of peace.

The decision of Attorney General Mitchell against compulsory military training in the Land Grant Colleges, eases the strain a little, but the whole policy of aggressiveness in applying the "Defense Act," is wrong and dangerous. Many men who voted for it in Congress, never dreamed that the units organized under it would be forced

in their growth to an unlimited degree, or to a degree limited only by the size of the appropriation that the military organization could wheedle or cajole out of Congress. The time has certainly come when Congress should put a definite limit upon the growth of this whole educative scheme; a military-minded nation will not long abide the Constitution.

A Vital Connection

President Hoover made some splendid speeches during the month of October. Probably the one that will live the longest and be most appreciated for its sentiments and literary excellence was his King's Mountain address. That we believe will grow on the consciousness of the people with the years.

His comparison of our system of government with others under the figure of the umpire of a race was fine. Better yet was this point:

> "It is significant that some of these systems deny religion and seek to expel it. I cannot conceive of a wholesome social order or a sound economic system that does not have its roots in religious faith. No blind materialism can for long engage the loyalties of mankind."

But the point to which we wish to call attention especially is the passage in which he joins together the Declaration of Independence and the Constitution as comprising our fundamental law. Here are his words:

> "Our forefathers formulated them (American ideals) through the Declaration and the Constitution into a new and practical political and social system, unique in the world. Devoted generations have secured them to us. .....Yet of vastly more importance than even the machinery of government was the inspired charter of the rights of men which it (the Constitution) guaranteed. Under them we hold that all men are created equal and that they are equal before the law."

It is a well known fact that in opposing secession Lincoln did not appeal primarily to the Constitution but to the Declaration of Independence in order to establish the principle of the indestructable unity of the nation. The courts constantly reason in that fashion and we predict that the time will come when every American will recognize the fact that the Declaration which created us a nation was not superceded by either the Articles of Confederation or the Constitution, but was completed by them. All that the Constitution superceded was the Articles of Confederation. They were never in harmony with the Declaration but were a long stride backward in their ideals of national life. They soon broke down and were replaced by the Constitution which squared with its foundation, the Declaration.

We are interested in this view because of its bearing on the declaration that the Constitution is a purely secular document. When taken with its foundation it cannot be so regarded. Nor can we be called a secular nation if we take both of these as fundamental law. We are in a broad sense, a Christian nation and it is encouraging that our business-man president so forcibly reminds of that fact.

You are cordially invited to attend the

Annual Conference

of

The National Reform Association

FIRST PRESBYTERIAN CHURCH

Monday, December 1, 1930

2:30 p.m. Mass meeting in charge of the Woman's Auxiliary to The National Reform Association.

Presiding: Mrs. S. K. Cunningham, President.

Speakers: Hon. J. W. Vickerman, "How Meet Wet Press Propaganda."

Lulu Loveland Shepard, "Defend the Rock."

The Christian womanhood of America is greatly needed at the present time to meet the moral crises that confront our nation. We urge your cooperation in this great movement to meet the onslaughts of evil upon our Christian institutions and make this a Christian nation.

6:30 p.m. Annual Dinner, McCreery's.

Toastmaster: Rev. A. R. Robinson, D.D.

Speaker: Rev. W. Wofford T. Duncan, D.D., "The Wet Press and Prohibition."

Phone At. 4091 for reservations—$1.50 per plate.

SECOND PRESBYTERIAN CHURCH CHAPEL

Eighth Street (near Penn Avenue)

Tuesday, December 2, 1930.

10:00 a.m. Annual Business Meeting.

Final Ratification of the London Treaty

History was made along more than one line on October 27th when the ceremonies that finally ratified and placed in operation the Naval Limitation Treaty took place in the library at No. 10 Downing Street, London.

Immediately following the attachment of the signatures by the representatives of the three powers, Great Britain, Japan and the United States, an address of congratulation and felicitation came over the radio from Tokio, Japan.

This was the first public broadcast to be brought across the Pacific Ocean. Fitting indeed it was to make this first almost world-wide hook-up a cheering message of peace and assured security.

One cannot help feeling with Baron Hamaguchi that "a more generous and neighborly spirit is fast replacing the jealousies and suspicions of the past." Such feeling will be greatly strengthened should France and Italy so compose their differences in the near future that they can attach their signatures to this treaty and make it a Five Power instead of a Three Power guarantee of peace.

Association Activities

We invite the members and friends of The National Reform Association to the Annual Conference and Business Meeting, December 1st and 2nd, Pittsburgh, Pa.

The Woman's Auxiliary to The National Reform Association, recently organized to aid the Association in its various lines of work particularly turning the light on Mormonism in behalf of the Christian Home, the Bible in the Schools, and Prohibition, will be publicly launched at the Monday afternoon meeting, with Mrs. S. K. Cunningham, President, Mrs. T. P. Trimble, First Vice-President and Mrs. Lulu Loveland Shepard, President-at-large.

A large attendance is expected at the dinner, Monday evening, when the chief subject under discussion will be Prohibition, with special attention to the Wet Press.

According to the by-laws, those entitled to participate in the Annual Business Meeting are: Officers of the Association, Honorary Vice-Presidents, members of the Board of Directors, chairman of committees, editors of The Christian Statesman, platform speakers, delegates appointed by contributing congregations and other auxiliaries and supporting members who have contributed $5.00 or more within the past year.

All are hereby notified and urged to attend.

This month the Bible in the public schools cause, the National Reform Association, the W.C.T.U. of Arkansas and other bodies of that state won a notable victory. The Bible Amendment which was voted on November 4th carried by over 15,000 majority. After January 1, 1931, the Bible will be read daily to the 500,000 boys and girls in the public schools of the state. Mrs. T. Y. Murphy of the W.C.T.U. of Arkansas, a leader in the campaign, writes us as follows:

"The W.C.T.U. and people of Arkansas were not educated along the line of the Bible in the public schools sufficiently to have passed Act No. 1 without the help of the National Reform Associaton, sending us Dr. Fleming to lead us in the work. He certainly knows how to work and is ful of energy. Thank you again and again for all you did for Arkansas."

Under the direction of our new field worker, Mr. Wycliffe McCracken, the pageant, "The Freedom of Liberty Bell," was presented three times in November, once in the high school, Mt. Jackson, Pa., on November 11th and twice in the Third United Presbyterian Church of New Castle, Pa., on November 13th and 14th. The same cast was used in each place. The local organization providing the cast and cooperating with Mr. McCracken in each presentation was the Young People's Christian Union of the above congregation, who with the pastor, Dr. Copeland, gave fine cooperation. The attendance totaled about 1,500. At both places the pageant was well received and much good accomplished. On the evening of October 17th the pageant was presented by an excellent cast at Ambridge, Pa.

An Illustration

Sometime since a purported "special" from Finland asserted that one of their prohibition leaders, Mr. Virkkunner, stated in an interview that "prohibition is not only a great disappointment but it is a real hindrance to the work of temperance and the chief cause of intemperance."

This was taken up by the press of several countries and featured to the limit. However the veteran Honorary President of the World Prohibition Federation, Mr. Guy Huyler of London, set out at once to get the truth of this matter. Knowing personally Mr. Virkkunner, he was morally certain that he had been misquoted and that injustice was done in this publication. A single telegram brought out the fact that this statement was not in the interview as first published in a Swedish paper, nor anything at all like it or that might have been twisted into it. It was simply manufactured by the wet propaganda mills somewhere and inserted into the interview.

Yet that is the kind of stuff which the Raskobites and their allies, the wet metropolitan dailies, are depending on to destroy prohibition in this country as well as in Europe.

Probably sooner or later Clinton Howard, or Mrs. George, or The Christian Statesman will be quoted in the European Papers as turning against Prohibition. But having this pointed illustration of their lying methods it is just as well to call the public's attention to it.

Do You Know?

First, that "The Church of Jesus Christ of Latter Day Saints" is what is known as the "Mormon Church?"

Second, that this Mormon Church unchurches all other churches?

Third, that in order to deceive the unwary they sometimes call themselves "The Church of God," "The Church of Christ," and "The Church of Jesus Chris'?"

Fourth, that the Mormon Church calls three thousand young men and women as missionaries each year and that these missionaries prey upon the young people of Evangelical Christianity?

Fifth, that these missionaries receive no remuneration, and are compelled to beg or earn their way, so that they besiege Christian women to buy subscriptions to magazines, Christmas cards and calendars, silk hosiery, etc., to assist them while they proselyte?

Sixth, that the Mormon Church teaches that Adam is the god of this world and the only god with whom we have to do?

Seventh, that Jesus Christ is a polygamist and at the wedding at Cana, Jesus married Mary and Martha and the other Mary and that Jesus lived to see his own children?

Eighth, that the Holy Spirit is a substance; the purest, most refined and subtle of all substances, as electricity, etc.?

Ninth, that the Mormon priesthood holds the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges?

Tenth, that the Book of Mormon, Book of Doctrine and Covenants, the Pearl of Great Price and the sayings of Joseph Smith, the Seer, are regarded as equal in importance to the Holy Bible?

Eleventh, that there are **many gods** and that every man is an **embyro god** who, with his wives, will be able to raise up a numerous family of sons and daughters throughout eternity?

Twelfth, that the Mormons teach baptism for the dead and cite as authority for this teaching Malachi 4:5 and 6?

Thirteenth, that the **Revelation on Polygamy** is still a part of their teaching and says that **"no one can reject this covenant of polygamy and be permitted to enter into heaven?"**

Victory for the Bible Bill in Arkansas

THE bill to have the Bible read daily without comment in all Arkansas public schools went over the top at the election on Nov. 4th by a majority of about 15,000 out of a total vote of about 125,000. The bill was not passed by the legislature but by vote of the people under an initiative provision in the State constitution. The majority was considerably reduced, nobody knows how much, by the company the bill was in. On the same ballot there were seven proposed amendments to the State constitution, put on, in the main, by men against the present State administration. The administration earnestly opposed all amendments, and their effort, though not directed against the Bible bill, for they really favored it, did lose the bill many votes, though it was a statute, not an amendment. All proposed amendments were lost, but the Bible bill went over.

The heart of the bill is as follows:

"That every teacher or other person in charge shall provide for the reverent daily reading of a portion of the English Bible without comment in every public tax-supported school up to and including every high school in the state in the presence of the pupils; and prayer may be offered or the Lord's prayer repeated: PROVIDED, that no pupil shall be required to take part and that any pupil shall be excused from the room upon written request of a parent or guardian."

The movement started in the state convention of the Woman's Christian Temperance Union one year ago. At the earnest request of the leaders, Dr. W. S. Fleming, of The National Reform Association, reached the state early in January to help in the campaign. The bill was at once perfected and the Moral Culture League of Arkansas was organized to take charge of the movement. An office was opened in Little Rock, and Mrs. John P. Almand, one of the state leaders in Woman's Christian Temperance Union, Parent Teacher Association, and other civic bodies, was made executive secretary and office help was employed. When the bill was given to the press, one of the leading papers sent a copy of it to numerous prominent churchmen requesting comment. At once the resident Methodist Bishop, the Protestant Episcopal Bishop, the President of the Baptist State Convention and the Secretary of the Presbyterian Synod of the state sent replies strongly endorsing the bill and the movement. The Roman Bishop was uncertain. The Jewish rabbi later opposed. During the campaign Methodist, Baptist and Disciple state church papers gave splendid help. Leaders of Protestant denominations Baptist, Methodist, Presbyterian, etc., almost without exception supported the bill, as did many prominent school men.

During the first six months of the year, Dr. Fleming spoke and conferred with leaders in every corner of the state. For a month before election he was there again, and in all traveled over 12,000 miles in the state and spoke in all larger towns and in many of the leading churches, Baptist, Methodist, Presbyterian, Disciple, Episcopalian. Nearly 200,000 pages of literature were printed and distributed. Several news stories were sent to all papers in the state. Numerous letters went to all pastors. Under the law, it required that 15,000 citizens petition to get the question on the ballot, and nearly 20,000 were obtained. It was an off year in politics, the state had been very hard hit by the dry, hot summer, there was but one ticket in the field for most state offices, and the general apathy was known to be the greatest foe of the bill. Finally to save the bill from defeat through confusing it with the amendments opposed by the state administration, a large advertisement was put into every daily paper in the state. And the bill won as above indicated, while all amendments were defeated.

It is estimated from government reports that over 500,000 children and youth in Arkansas do not go to church, and though the churches do their best, it is impossible to reach this throng. For some years the Bible has been quite considerably read in the rural and small town schools of the state, but in no town of over 5,000 was the Bible used to speak of, and in but few sizeable towns even smaller. The teachers are very largely Christian and would have been glad to read the Bible if it were not for a small minority in almost every town that opposed its use in the schools. The bill was not to force the teachers but to curb the minority and give the teachers a chance.

Under the law just passed, it is estimated that at least 400,000 children will get a daily Bible lesson in school who otherwise would never hear the Bible read, and this in the aggregate will be more than all churches in the state give to the children. Leaders insisted that the movement was not to make church members but to make good citizens, that regardless of what homes and churches do, the state must give Bible truth to the children for purposes of character training.

This victory in Arkansas makes twelve states that by requirement of law read the Bible daily in all school rooms, the other states with the date of adoption of the law, being Massachusetts, 1855; Pennsylvania, 1913; Tennessee, 1915; New Jersey, 1916; Alabama, 1919; Georgia, 1921; Maine and Delaware, 1923; Kentucky, 1924; Florida and Idaho, 1925. Also many large cities read the Bible daily in all schools under local school board rule, like New York, Baltimore, Washington, Indianapolis, Richmond, Norfolk, Flint, Fort Worth and many more. In the above states and cities live 40,000,000 people, whose children every day hear the Bible read in the school room. Thus the nation is getting back to the old custom of having the Bible read daily in all public schools.

The recent campaign in Arkansas is peculiar in that it is the only state where such a bill has been put up to the vote of the people.

Fourteenth, that the colored people are the unsaved and condemned race and can never hold the priesthood?

These are some of the peculiar and unchristian beliefs of the Mormon Church at the **present time**, which determines the whole general character of the system and should at once settle our attitude towards it.

One hundred years ago the Mormon Church had six members. In 1930 it has approximately 700,000. Its membership has increased 250 per cent in the last twenty years. It has 28 mission stations in foreign lands.

Every Christian church, every school house, every Y.M.C.A. and Y.W.C.A., and every hospital should close their doors to Mormon propaganda, which is really a revival of the phallic religions of ancient times, with a slight veneer of Christianity in order that the Mormons may practice deception upon their listeners.

Imaginary Rights

IT is quite probable that ninety-nine out of every hundred people in the United States consider that the drinking, ownership, possession, transportation and sale of intoxicating liquor are natural rights of man which our Constitution guaranteed until the passage of the Eighteenth Amendment invaded and abolished these rights. There is absolutely no truth in this assumption of natural rights. There never was any such and can not be under the light of present day science whether it be physiology, psychology, civics or social science. Any such rights are purely imaginary. This is not the judgment of a wild fanatic but of the Supreme Court of the United States.

Forty years ago when the California case of Crowley vs. Christenson (137—U.S.—86), was before the Supreme Court, Justice Field, than whom there never was a more sensible judge, said in writing that opinion: "It is urged that, as the liquors are used as a beverage, and the injury following them, if taken in excess, is voluntarily inflicted and is confined to the party offending, their sale should be without restrictions, the contention being that what a man shall drink, equal with what he shall eat, is not properly a matter for legislation. There is in that position an assumption of a fact that does not exist, that when liquors are taken in excess the injuries are confined to the party offending. The injury, it is true, falls first upon him in his health, which the habit undermines; in his morals, which it weakens; and in the self-abasement which it creates. But, as it leads to neglect of business and waste of property and general demoralization, it effects those who are immediately connected with and dependent upon him.....There is no inherent right in a citizen to thus sell intoxicating liquors by retail; it is not a privilege of a citizen of the State, or of a citizen of the United States. As it is a business attended with danger to the community it may, as already said, be entirely prohibited."

In a much more recent decision from the state of Georgia, in a case entitled Samuels vs. McCurdy, 267—U.S.—188, the Supreme Court speaking through Chief Justice Taft, who so recently ended his work in that body, said: "The ultimate legislative object of prohibition is to prevent the drinking of intoxicating liquor by any one because of the demoralizing effect of drunkenness upon society. The state has the power to subject those members of society who might indulge in the use of such liquor without injury to themselves to a deprivation of access to liquor in order to remove temptation from those whom its use would demoralize and to avoid the abuses which follow in its train. Accordingly laws have been enacted by the States, and sustained by this court, by which it has been made illegal to manufacture liquor for one's own use or for another's, to transport it or sell it or to give it away to others. The Legislature has this power whether it effects liquor lawfully acquired before prohibition or not. Without compensation it may thus seek to reduce the drinking of liquor. It is obvious that if men are permitted to maintain liquor in their possession, though only for their own consumption, there is a danger of its becoming accessible to others...Under the circumstances, *prima facie*, the liquor existed contrary to law and it was for the possessor to prove the very narrow exceptions under which he could retain it as lawful."

Giving this language its proper force and bearing, there are four outstanding assertations:

First: No man has a right to drink.

Second: He has no right to manufacture.

Third: He has no right to possess.

Fourth: He has no right to sell, barter, trade or give away intoxicating liquors.

All this fuss about the invasion of rights and liberties is sheer nonsense. As has been said, there never were such rights. Men have done these things by sufferance, thinking they were exercising lawful personal liberties and enjoying rights. But since government has come to realize its obligations, it has stopped the practice of such imaginary liberties; but it is impossible to say that it has taken away these natural human rights. It is impossible to take away what never existed and does not now exist. The government has stopped by law the illegal exercise of liberty and eventually will stop such practice. The present conflict is a clash between fancied rights, ignorantly asserted, and the just powers of government to suppress license. It will be a sorry day for America if the forces of lawlessness can defeat the will of the people under this ensign of imaginary rights and personal liberty.

Remove the Irritants

(*Continued from page 3*)

Act, the undetermined time and conditions of Philippine Independence, race snobbery and the implications of Carribean suzerainty in the Monroe Doctrine as held today. Everyone of these hold latent causes of future wars. They endanger our peaceful relations on every continent of the globe.

Especially is this true of the first. Every member nation in the League of Nations is asking the question today, "What will the United States do in case the League undertakes to discipline an aggressor nation by means of an economic boycott? Will she insist on her so-called neutral rights of trade formerly asserted by neutrals? Will she compel the League actually to blockade the ports of the aggressor?" The very uncertainty revealed by these questions is more irritating than Mussolini's saber rattling. The world is accustomed to that.

But the question is asked, "What can be done about these claims?" As to most of them, if the nation responsible for their presence cannot solve the problem itself, put them up to the World Court or the legislative action of the League of Nations. But, it is objected, "We are not a member of the League and such action means that we should have to join both the League and the Court." Certainly, and if we are really sincere in our desire to establish world peace on the basis of law and justice we shall have to join finally, so why not now?

As to race snobbery, nothing but the grace of God in the hearts of men will ever cure that. The determination of Christian people to assert and establish the view that

"The race is but the guinea's stamp,
The man's the gowd for a' that"

will go far in this direction. But this task of getting rid of these international irritants will have to be confronted some way before much more progress is made in promoting international peace.

In the future, when we contemplate Asia's millions and natural resources; Africa's multitudes protected by their climate; South America's growing power and Latin sensibilities, we may be assured that all these nations and races will not forever walk the highway of peace with the irritation of the nails that Europe and the United States insist on driving into their shoes. They will pull them out no matter who suffers.